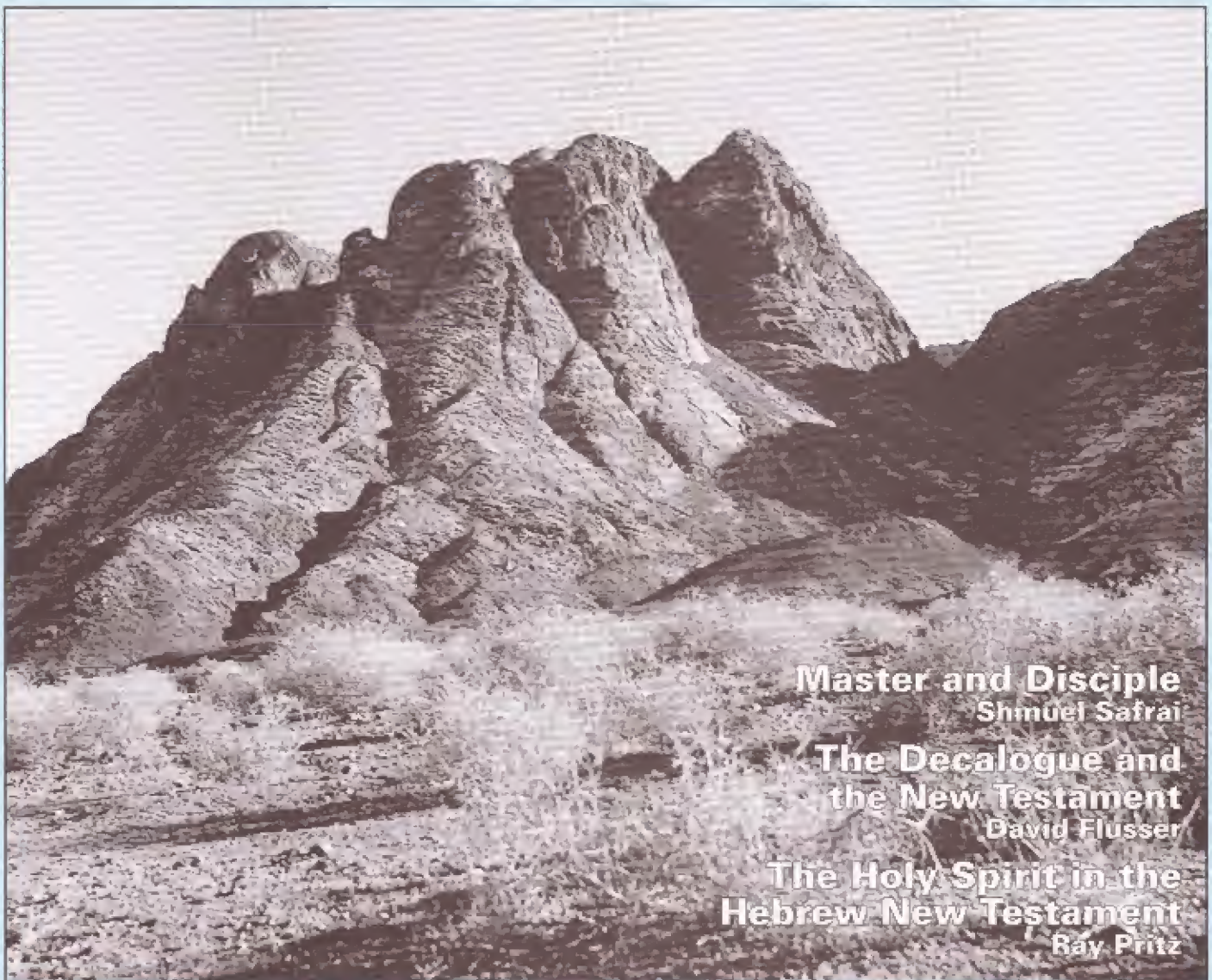


מנקודת ראות ירושלמית

# Jerusalem Perspective

November/December 1990  
Volume 3, Number 6



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# Readers' Perspective



*I am not in favor of assigning the feminine gender to God, but I have questions about the gender of certain words in the Scriptures. For instance, in Jeremiah 23:5-6, regarding the Branch of David, it is written: "This is the name by which he shall be*

*called: 'The LORD is our Vindicator.' In Jeremiah 33:15-16, again regarding the Branch, it is written: 'This is the name by which she shall be called: 'The LORD is our Vindicator.' I wonder why.*

*Also, does the name "El Shaddai" really express a feminine side of God?*

*- Mrs. Joseph H. Kricks, Bethlehem, PA, U.S.A.*

Unfortunately, there is no clear explanation as to why one of these parallel passages uses a masculine pronoun and the other a feminine. Some have understood the feminine as referring to the city (a feminine word: "This is the name the city will be called..." (*Jerusalem Bible*), or "This is the name by which it will be called" (*Revised Standard Version, New International Version*), but this rendition seems forced. Other translations, implying that "she" is a scribal error, have simply repeated the first version the second time, using the masculine form in both passages (*An American Translation, New Berkeley Version*). Most translations, including the *King James Version* and the *Jewish Publication Soci-*

*ety's recent The Holy Scriptures (1982), ignore the problem and just translate literally, "him" and "her."*

You also asked about "El Shaddai" expressing the feminine side of God. As was pointed out in "Hebrew Nuggets" in the Sep/Oct 1989 issue of *JERUSALEM PERSPECTIVE*, p. 13, the meaning of Shaddai is uncertain. The traditional translation of "Almighty" goes back to an early rabbinic understanding of the word; *sha-DAI* — *sha* meaning "the one who," and *dai* "enough, sufficient," thus rendering something like "Self-sufficient."

Certain scholars, assuming a relationship to שָׁדַי (*sha-DA-yim*, breasts), claim a parallel to the "the many-breasted one" of ancient Near Eastern religions, which would suggest "abundant supplier." But the evidence here is slim at best.

Some people have tried to see theological significance in the fact that in Hebrew the gender of the third person of the Trinity is feminine. This seems to them to indicate that the Trinity is a family: father, son and mother. However, in light of the random distinction Hebrew makes between masculine and feminine (see p. 13), one should not come to any absolute conclusions regarding the significance of gender in Hebrew words.

*- Stephen Schmidt*

*JERUSALEM PERSPECTIVE welcomes the opinions of readers, and we will use this column to share as many of our readers' comments and questions as possible. JP reserves the right to edit all letters for length and clarity.*

## Jerusalem Perspective

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*Cover photo:  
Jebel Musa  
(the Mountain of  
Moses). According  
to tradition, this is  
the mountain in  
Sinai where Moses  
received the two  
stone tablets of  
the covenant.  
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# Master and Disciple

by Shmuel Safrai

**T**he culture of any period is made up of many parts. Each part relates to the others, and all parts together form a background against which one must view any particular aspect of a culture.

To understand the relationship between a first-century master and his disciple, one must appreciate a number of fundamental features in the culture of that time. Central among these are the role of Torah in society and thought, and the general attitude towards education and Torah study.

## Role of Torah in Society

The return of the People of Israel to their God during the Restoration of Zion in the sixth century B.C.E. was primarily marked by a renewed acceptance of the Torah and the writings of the Prophets as the teaching of God. The people again recognized that these were an expression of God's character and desires concerning his creation.

There were many Jewish sects and movements that arose during the course of the Second Temple period. Some of these disagreed about how Torah was to be interpreted, and about the authority of traditions and commentaries which began to accompany the written Torah. However, most people saw Torah as the revelation of the purpose of the universe in general, and of the purpose of the People of Israel in particular. Torah was popularly considered a guide to the destiny of Israel from the time it was given and for all eternity. Similar sentiments were maintained regarding the teachings of the Prophets.

Torah was considered the basis of communal-religious law as well as a guide for individual life, and people pored over it to uncover the ideals upon which to base legislation and conduct. Torah established the place of man in society, the position of the individual vis-à-vis the nation, and the role of Israel among the family of nations.

The study of Torah itself was considered to be a commandment. Although the purpose of such study was to learn "in order to practice" (Mishnah, Avot 4:5; 6:6), Torah study was also considered an act of worship

serving to unite man with God. Many verses in the Bible express this idea or were so interpreted by the rabbis, and the literature of the entire Second Temple period communicates this belief. One of the first expressions of this is Psalm 119, a panegyric on the wisdom of the Torah dating to the early Second Temple period.

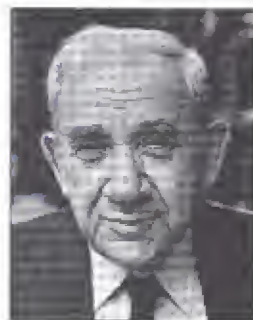
The commandment to study was also fulfilled within the framework of public religious services. It was an aspect of the Temple worship, and formed part of the public reading of Torah on the Sabbath and festivals, in the assemblies of the *מִשְׁכָּדָה* (*ma'a-ma-DOT*, the representative delegations of priests, Levites and ordinary Israelites), and in other communal gatherings in the synagogue. It also was developed within the framework of study, both in the *derashah* (sermon) in the synagogue and as a part of group or individual study.

## Places of Study

A school for the study of Torah was called *בֵּית מִדְרָשׁ* (*bet mid-RASH*), literally "house of study," and each school was generally associated with a particular sage. The term *bet mid-RASH* appears in the Hebrew fragments of the second-century B.C.E. work known as Ben Sira (51:23), so it is clear that these schools existed long before the time of Jesus.

Most of the information we have about these study centers pertains to houses of study (*בֵּית מִדְרָשׁ*, *ba-TE mid-RASH*) in the Galilee. For instance, Rabban Yohanan ben Zakkai's *bet mid-RASH* was in the town of Araba in the Lower Galilee. But there were *ba-TE mid-RASH* scattered throughout the land of Israel during the time of Jesus, and these continued to exist following the destruction of the Temple in 70 C.E.

A Torah school outside Jerusalem was dependent upon a dominant sage whose authority derived from his moral character and great knowledge. When the sage died, his students sought out a new mentor, sometimes a prominent disciple of the deceased sage who could carry on in the master's tradition (Jerusalem Talmud, Kiddushin 63<sup>a</sup>).



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Basalt lintel from a third-century C.E. synagogue on the Golan Heights bearing a Hebrew inscription with a unique reference to a *bet mid-RASH* (house of study). The inscription reads:

זו בית מדרש של רבי  
 אליעזר הקפארי  
 (This is the house of study of Rabbi 'e-li-'E-zer ha-kappar. Eliezer ha-Kappar was a sage who is mentioned many times in rabbinic sources.

Dimensions: 42 cm. high, 168 cm. wide, 28 cm. thick.  
 (Courtesy of the Israel Department of Antiquities and Museums)

The Sanhedrin in Jerusalem functioned as a *bet mid-RASH* as well as a court, and it was called the "Great House of Study." However, it was different from other Torah schools in that its continued existence was not dependent upon a particular sage or pair of sages. When the head of the Great House of Study died or left, a replacement or replacements would be appointed.

## Movable Schools

Many sages taught not only in their own local *bet mid-RASH*, but traveled from settlement to settlement to teach in other Torah schools. The traveling sage would be accompanied by his disciples, and upon their arrival local students would soon assemble. A number of rabbinic sources speak of having to clean out a barn or other building to provide room enough for the large audience drawn by a visiting sage (Mishnah, Shabbat 18:1). The people were exhorted to let their homes be used by the sages as classrooms: "Yose ben Yoezer said, 'Let your home be a meetinghouse for the sages...'" (Mishnah, Avot 1:4).

Sages often taught in permanent structures such as the sage's house or a synagogue. Rabban Yohanan ben Zakkai, for example, taught in the *bet mid-RASH* in Jerusalem (Jerusalem Talmud, Megillah 73<sup>d</sup>) and in one of the Temple courts, "in the shade of the sanctuary" (Babylonian Talmud, Pesahim 26<sup>a</sup>). However, the *bet mid-RASH* was not dependent on a physical structure, and was often a traveling school.

Peripatetic discussions between a master and his students were a common form of

study. Sages taught in vineyards, in the shade of watchtowers, in fields, on roads or in the marketplace (Tosefta, Berachot 4:16; Jerusalem Talmud, Berachot 5<sup>e</sup>). It also was common for a sage to teach or discuss important matters with his disciples in the city square.

Rabbinic literature, especially tannaic literature, contains many references to matters discussed or questions

asked while a master traveled with his disciples. Many customs were also instituted as a result of the master's response to incidents that occurred while traveling.

A master and his band of disciples occasionally pooled some property to buy food, or bought their food from a common treasury. Some sages did this only when they were travelling, while others made it a permanent practice to share everything. Tannaic sources liken the relationship of a master and his disciples to that of brothers who divide an inheritance (Babylonian Talmud, Eruvin 73<sup>a</sup>), and frequently refer to them sharing communal meals (e.g., Tosefta, Berachot 4:16).

## Serving the Sages

People came to listen to a sage primarily because of his knowledge of Torah, but the sage's behavior was also expected to be exemplary. His life and personality were meant to instill in his audience a desire to cling to the way of Torah: "If the teacher is like an angel of the LORD, they will seek Torah from him. If not, they will not seek Torah from him" (Babylonian Talmud, Hagigah 15<sup>b</sup>).

Disciples learned from the behavior of a master by serving him, which is the meaning of the phrase *שִׁמְשׁוּ מִמֶּנּוּ* (*shi-MUSH ha-ka-MIM*), serving the sages). The obligation to serve the sages was already expressed by Hillel the Elder in the first century B.C.E. (Avot de-Rabbi Natan 12, Version A), and was repeated in succeeding generations.



Study by itself did not transform a student into a disciple. For one thing, there were subjects which could not be systematically studied or explicitly enunciated, and subtle spiritual matters could be learned only by participating in the master's life. Also, it was by submission to his master that a disciple was transformed into a vessel ready to receive his teacher's spiritual truths, and thus to become his master's true and faithful successor. Only in this way could a disciple fully enter the rich world of his master and learn to love and respect it.

Rabbi Yohanan transmitted a teaching he had received from Rabbi Shim'on ben Yochai: "Service of the Torah is greater than its study" (Babylonian Talmud, Berachot 7<sup>b</sup>), or in other words, it is more meritorious to serve a sage than simply to study under him. In the sixth chapter of the Mishnah tractate Avot, known as the "Acquisition of Torah," it is stated that serving a sage is one of the means of learning Torah. Many sources, particularly from the early tannaic period, mention precepts that a disciple had heard from his master while serving him or which he had learned by observing the actions of his master (e.g., Tosefta, Negaim 8:2). One source states that a disciple should perform for his teacher all of those duties which a slave performs for his master, and that the teacher should not prevent his student from performing such duties (Babylonian Talmud, Ketubot 96<sup>a</sup>).

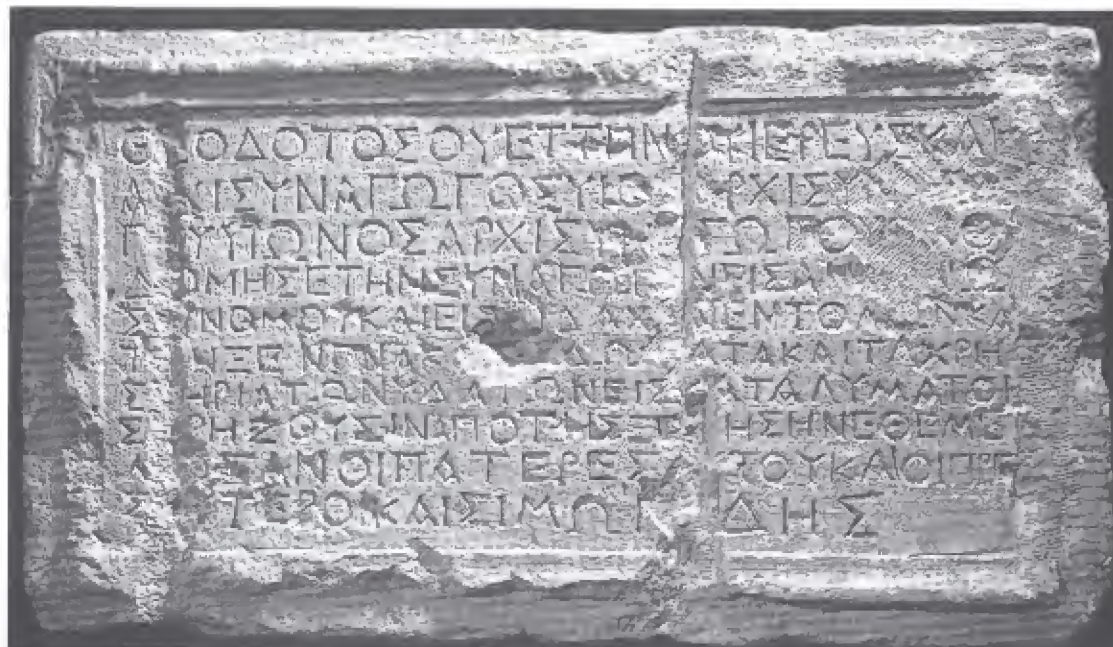
## Teacher-Student Relations

The literature of the first and second centuries C.E. contains many accounts of students expressing warm feelings for their teachers. Neither the literature from the preceding nor succeeding periods contains such warm compliments of a student for his teacher as are found in the words of Rabbi Eliezer ben Hyrcanus regarding his teacher, Rabban Yohanan ben Zakkai, or in the words of Rabbi Akiva regarding his teacher, Rabbi Eliezer ben Hyrcanus (Avot de-Rabbi Natan 25, Version A). The students of Rabbi Akiva also complimented their master (Babylonian Talmud, Menahot 29<sup>b</sup>).

Rabbinic sources also relate the warm regard of teachers for their students. Avot 2:8-10 records Rabban Yohanan ben Zakkai's praise of his five students: "Eliezer ben Hyrcanus is a plastered cistern which loses not a drop. Joshua ben Hananiah — happy is she that bore him. Yose the Priest is a saintly man. Shim'on ben Nathaniel is fearful of sin. Eleazar ben Arak is an ever-flowing spring."

Many rabbinic sources, both early and late, describe teachers so enthused by the words of their students that they rose up and kissed them on the head (Tosefta, Hagigah 2:1; Jerusalem Talmud, Horayot 48<sup>c</sup>). It is important to point out that none of the sources relate any instances of a disciple kissing his master, such as the case of Judas Iscariot kissing Jesus (Mt. 26:49; Mk. 14:45; Lk. 22:47). Apparently Judas' improper conduct towards his master was

(continued on page 13)

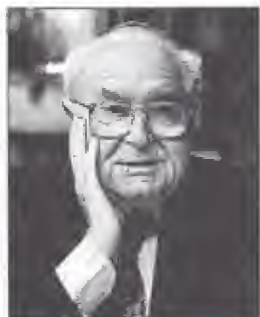


*The Theodotos inscription, a dedication from a first-century B.C.E. synagogue in Jerusalem. The inscription mentions the building of a synagogue for the purpose of "reading of Torah and instruction in the commandments." "Instruction in the commandments" is apparently a reference to the house of study often associated with a synagogue.*

*(Courtesy of the Israel Department of Antiquities and Museums. Photo: David Harris)*



# The Decalogue and the New Testament



*David Flusser, one of the founding members of the Jerusalem School, is professor of Early Christianity and Judaism of the Second Temple Period at the Hebrew University.*

Prof. Flusser examines references to the Decalogue in ancient Jewish sources and the New Testament. In light of this comparison, Jesus' Sermon on the Mount does not merely present a utopian ideal, but rather an outline of practical behavior.

by David Flusser

**F**rom the time of the earliest church fathers, Christians have assigned an even more exalted position to the Decalogue than have Jews. In order to draw a clear distinction between the two religions, early Christians reasoned that their teachings were superior to those of Judaism. Some went so far as to claim that the Torah had been superseded. However, the high value which Christians assigned to the Ten Commandments was at no time affected by these attitudes. Quite the contrary, it was exactly the broad general character of the Decalogue, by contrast to the detailed commandments of Judaism, that recommended it to Christians.

In spite of the emphasis which the church has placed on the Decalogue, the New Testament does not use the term "Ten Commandments" even once, and refers only to the last five — the socio-ethical commandments dealing with the relationship between one person and another.

Even these five are not mentioned as a unit except in one pericope: Mt. 19:16–22 (cf. Mk. 10:17–22 and Lk. 18:18–22). A "rich man" asks Jesus, "Master, what good shall I do that I may gain eternal life?" Jesus answers, "Why do you ask me what is good? There is only one good. If you would enter life, keep the commandments.... You shall not murder; you shall not commit adultery; you shall not steal; you shall not bear false witness; honor your father and mother."

## The Golden Rule

The words of Jesus to the rich man are important because Jesus quotes the second

half of the Decalogue as an example of the commandments to be kept. Only according to Matthew's Gospel does Jesus conclude his answer to the rich man with the words, "You shall love your neighbor as yourself."

A similar situation is reflected in a homily found in the first part of the Sermon on the Mount (Mt. 5:17–48 and parallels). Following an introduction (vv. 17–20), Jesus goes on to discuss the commandments, "You shall not murder" and "You shall not commit adultery," plus a variant of the commandment "You shall not bear false witness." After bringing up the matter of "an eye for an eye," he concludes his homily with an exegesis in Matthew 5:43–47 of the biblical commandment "You shall love your neighbor as yourself" (Lev. 19:18). The conclusion to the whole homily is verse 48, "You, therefore, must be perfect, as your heavenly Father is perfect."

Rabbi Akiva, commenting on "You shall love your neighbor as yourself," says, "This is the great principle of the Torah" (Sifra 89<sup>b</sup>; to Lev. 19:18). Hillel's famous reply to a pagan became the Golden Rule of Judaism: "What is hateful to you, do not do to anyone else" (Babylonian Talmud, Shabbath 31<sup>a</sup>). Jesus states this principle in positive terms: "Whatever you wish that men would do to you, do so to them; for this is the Torah and the Prophets" (Mt. 7:12). The Book of Jubilees (circa 150 B.C.E.) combines these two expressions of the rule: Abraham instructed his children and his posterity "to observe the way of the LORD, to act righteously, to love each his neighbor, and to behave towards all men as one treats oneself" (Jub. 20:2).

Regarding the Golden Rule, Hillel com-

mented, "That is the whole Torah, and all the rest is explication — go and learn it." What he meant by "explication" is that the remaining commandments simply spell out or interpret the Golden Rule. Of course, those who held with Hillel and Akiya that there is but one all-inclusive principle — love of one's neighbor — believed that the whole Torah was derived from that principle. From this doctrine emerges the literature which stresses the importance of the second half of the Ten Commandments, linked to the verse "You shall love your neighbor as yourself."

In his Epistle to the Romans Paul declares this verse to be a summary of the second half of the Decalogue:

"You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this statement: "You shall love your neighbor as yourself." (Rom. 13:9)

## The Whole Torah

James (2:8–11) links this summary with another principle: "If you really fulfill the royal Torah according to the Scripture, 'You shall love your neighbor as yourself,' you do well.... For whoever keeps the whole Torah but fails in one point has become guilty of all of it. For he who said 'You shall not commit adultery,' also said 'You shall not murder'...."

Violating one of the last five commandments of the Decalogue is the equivalent of violating them all. This concept is echoed in the following midrash:

You might have thought that a person is not guilty unless he transgresses all these commandments; therefore the Torah says, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, You shall not covet" [Ex. 20:13], in order to make one liable for each commandment separately. That being so, why does Deuteronomy join all these commandments together, saying, "You shall not murder **and** you shall not commit adultery **and**, etc." [Dt. 5:17]? It is to teach us that they are all interrelated. When a person breaks one of them, he will end up by breaking them all. (Mekilta de-Rabbi Shim'on bar Yochai; to Ex. 20:14)

In his introduction to the first section of the Sermon on the Mount, Jesus says that he has come to fulfill the original meaning

of the Torah: "For it is easier for heaven and earth to pass away than for one iota or dot of the Torah to become void" (Lk. 16:17; cf. Mt. 5:18). Even the smallest portion of the Torah keeps the world going, so that it would be dangerous to discard even the least of the commandments:

Whoever then relaxes one of the least of these commandments and teaches men so, shall be called the least in the Kingdom of Heaven; but he who does them and teaches them shall be called great in the Kingdom of Heaven. (Mt. 5:19)

Jesus requires his disciples to observe the commandments even more strictly than the scribes. From what follows we learn that he is talking about the ethical commandments, and it is these he means when he speaks of "the least of these commandments." That is why in this sermon he generally moves from the minor instance to the major — a rabbinic method of interpretation called *kal va-**HO**-mer* (a *fortiori* reasoning) — at least with respect to those commandments connected with the second half of the Decalogue.

The argument goes like this: the commandment reads "You shall not murder," but I say that whoever loses his temper shall suffer Gehenna. The commandment reads "You shall not commit adultery," but I say that whoever looks at a woman lustfully has already committed adultery with her in his heart. And although the Torah merely forbids taking a false oath, I teach that one should not take any oath at all. "Let what you say be simply 'yes' and 'no.' Anything more comes from evil."

So we see that the above New Testament passages say two things about the command to love one's neighbor. On the one hand, "You shall love your neighbor as yourself" is presented as a summary of the whole Torah; and on the other hand, it is called a summary of the second half of the Decalogue.

## Two Great Principles

In the literary sources at our disposal there is a missing link. We might have expected that during the Second Commonwealth there were people who held that the first five commandments of the Decalogue contained all of a man's duties to God, capable of being summarized by "You shall love the LORD your God," just as the second five commandments dealing with man's duties to his fellowman can be sum-



marized by "You shall love your neighbor as yourself." After all, the sages themselves drew a distinction, dividing sins into those committed against God and those committed against man (Mishnah, Yoma 8:9). In addition, love of God and love of man are placed side by side elsewhere in rabbinic teaching. The Mishnah, for example, states that one should "love the Eternal, and love humankind" (Avot 6:1 and 6:6).

During the Second Commonwealth there were those who believed that the entire Torah could be expressed by two of its most sweeping imperatives. The first of these is found in Deuteronomy 6:5: "You shall love the LORD your God," covering the com-

mandments between man and God; the second is in Leviticus 19:18: "You shall love your neighbor as yourself," which covers man's duties to his fellowman. In answer to the question, "What is the great summary in the Torah?" Jesus said: "You shall love the LORD your God with all your heart and with all your soul and with all your mind. This is the first great summary. And a second is like it, you shall love your neighbor as yourself. On these two summaries depend all the Torah" (Mt. 22:37-40).

Jesus was right on the mark when he said that the two great general principles in the Torah are like one another. Both commandments begin with the word **וְאַהַבְתָּ**

(*ve-a-hav-TA*, and you shall love).

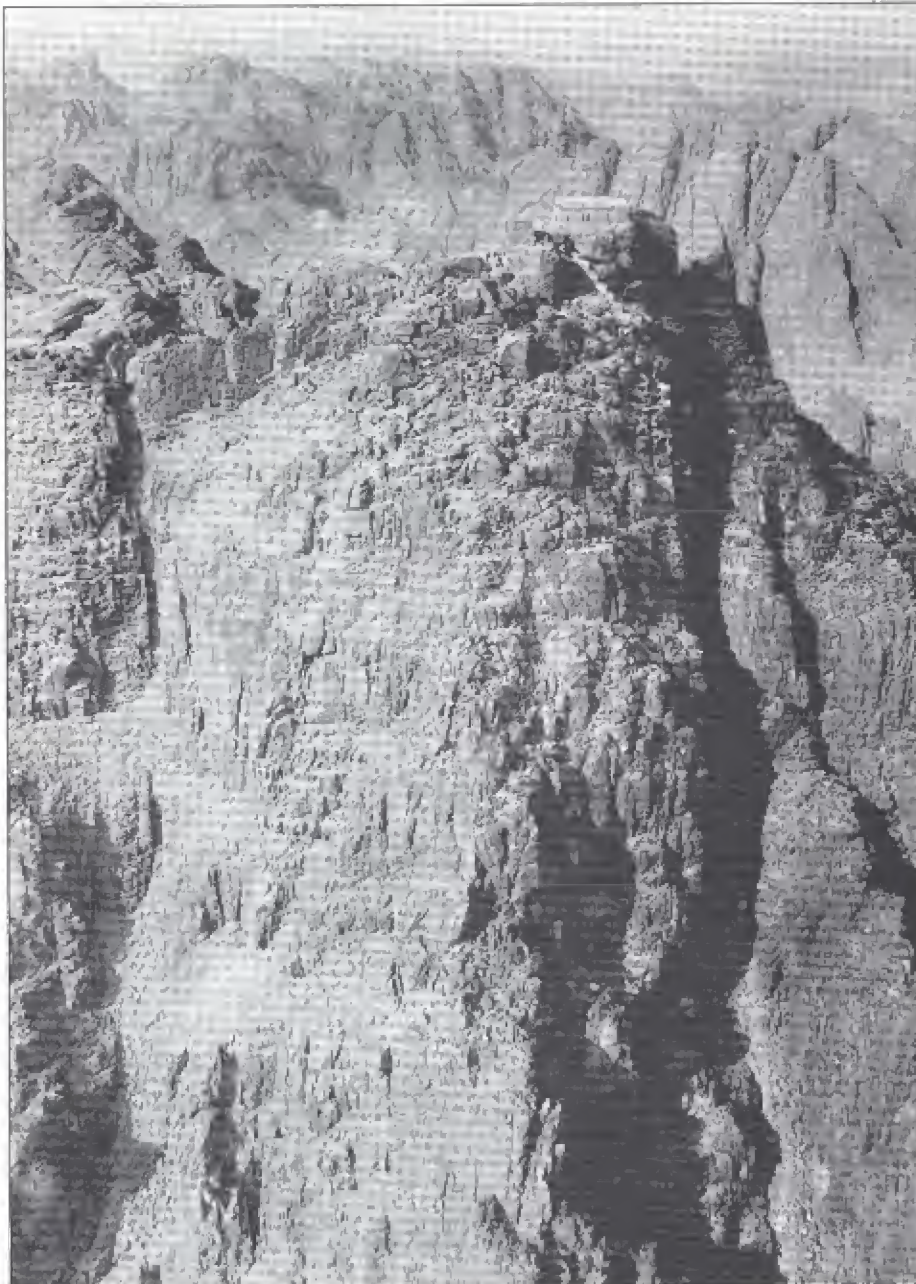
And when he said that the whole Torah depends on these two teachings, he was in line with Jewish tradition. An early rabbinic work uses identical phrasing when it says of the Holiness Chapter (Leviticus 19): "Most of the essentials of the Torah **depend on this chapter**" (Sifra 86<sup>c</sup>; to Lev. 19:2).

The earliest text we have in which these two great principles are quoted side by side is Jubilees 36:4-8. Isaac addresses his sons Jacob and Esau before his death in the following words: "And love one another, my sons, as a man loves himself, and let each seek for his brother what is good for him.... And now I will make you swear a great oath — for there is no oath greater than it, by the glorious and honored and great and splendid and amazing and mighty name of him who created heaven and earth and everything therein — that you will fear and worship him, and that each will love his brother with compassion and justice...." The author of Jubilees used Deuteronomy 6:13, "You shall fear the LORD your God," instead of Deuteronomy 6:5, "You shall love the LORD your God." In the author's day fear or awe of God was a synonym for love of God, therefore we can say that this is the first time in literature in which these two principles are juxtaposed.

Isaac adjures his sons with a great oath. This is especially instructive, because Haninah the Vice-High Priest said that "the whole world depends" on the com-

**Monastery  
on the summit  
of Jebel Musa,  
the traditional  
Mt. Sinai.**

(Courtesy of the Israel  
Government Press Office)





mand to love one's neighbor, and that the entire people was placed under oath at Mount Sinai to observe it (Avot de-Rabbi Natan 26, Version B). The phrase "a great oath" occurs in the parallel saying by Rabbi Shim'on ben Eleazar: "It was with a great oath that this command, 'You shall love your neighbor as yourself,' was uttered" (Avot de-Rabbi Natan 16, Version A).

Thus we learn that the two great principles of the Torah — love of God and love of man — were already juxtaposed in the Book of Jubilees, written in Hebrew and dating from the second pre-Christian century. These are the very principles of which Jesus spoke some generations later. Apart from this, the same two principles appear yoked together in another extracanonical work — *The Testaments of the Twelve Patriarchs*, a book which purports to record the last words of each of Jacob's twelve sons.

## Two Ways

Yet another Hebrew composition, *The Two Ways*, underlies the first six chapters of an early Christian work in Greek called *Didache*, also known as *The Teaching of the Twelve Apostles*. *The Two Ways* has survived in a poor Latin translation. The work is based on the dualistic concept that there are two alternative paths in the world:

The path of life and the path of death, the way of light and the way of darkness.... The way of life is this: First, you shall love the LORD your maker, and secondly your neighbor as yourself. And whatever you do not want to be done to you, you shall not do to anyone else. And the interpretation of these words is: Do not kill, Do not commit adultery, Do not bear false witness, Do not fornicate, Do not steal, Do not covet what belongs to your neighbor. (*Didache* 1:2–2:2)

This definition of the right way of life in *The Two Ways* consists of the two great principles, the first of which is love of God, and the second love of one's neighbor. The second principle appears here in two forms: the version in Leviticus 19:18 and, immediately following, the Golden Rule. The author of *The Two Ways* quotes the two great principles, and then proceeds to describe the path of life itself by saying "The interpretation of these words is...", quite like Hillel the Elder who appended to the Golden Rule "the rest is explication."

An interesting parallel is *Didache* 3:1–6.

This passage has been heavily redacted by a later editor but can be reconstructed as follows:

My child, flee from all evil and from everything that resembles it. Be not prone to anger because anger leads to murder. Be not covetous, because covetousness leads to adultery. My child, be not a diviner, because this leads to idolatry. Do not be a liar, for lying leads to theft; nor one who complains, for that leads to blasphemy.

This text is very important, not only because it touches on the Ten Commandments, but also because it rests on sources which underlie the first part of the Sermon on the Mount. Let us compare the two passages:

### *Didache* 3:1–6

1. anything resembling evil
2. anger leads to murder
3. covetousness leads to adultery

### Matthew 5:17–48

1. the least of these commandments
2. whoever gets angry at his brother goes to Gehenna
3. whoever looks at a woman lustfully has already committed adultery with her in his heart

This comparison points out that Matthew 5:17–48 and *Didache* 3:1–6 are both linked to the second half of the Decalogue. *The Two Ways* and the Sermon on the Mount have something else in common: *The Two Ways*, in its opening words (*Didache* 2:2), quotes Leviticus 19:18, "You shall love your neighbor as yourself," and Jesus expounds this same commandment in the last passage of his Sermon on the Mount (Mt. 5:43–48).

The central theme of *Didache* 3:1–6 is the idea that one must avoid anything resembling evil, because that thing itself always leads to evil. This is a recurrent idea in the teachings of the Jewish sages, for example in tractate *Yir'at Het*, one of the collections of ancient rabbinic treatises dealing with moral conduct, from the first centuries C.E.: "Keep far from whatever leads to sin; far from [moral] ugliness and whatever resembles ugliness. Recoil from

**Those who held with Hillel and Akiva that there is one all-inclusive principle — love of one's neighbor — believed that the whole Torah was derived from that principle.**



the slightest transgression, lest it pave the way to a graver one. Rush eagerly to perform the slightest commandment, for it will lead you to greater ones."

This teaching throws light on the well-known apothegm, "Be as careful of an unimportant commandment as of an important one" (Mishnah, Avot 2:1). In its original meaning, it was an alternative form of the counsel, "Keep ... far from moral ugliness and whatever resembles ugliness" or "Flee from all evil and from everything that

resembles it." The introduction to the first part of the Sermon on the Mount with its reference to "the least of these commandments" (Mt. 5:19) could be summed up in the same way. Each of these summations is then spelled out in a series of *a minori ad maius* statements such as in *Didache* 3:2-6 and Matthew 5:21-37.

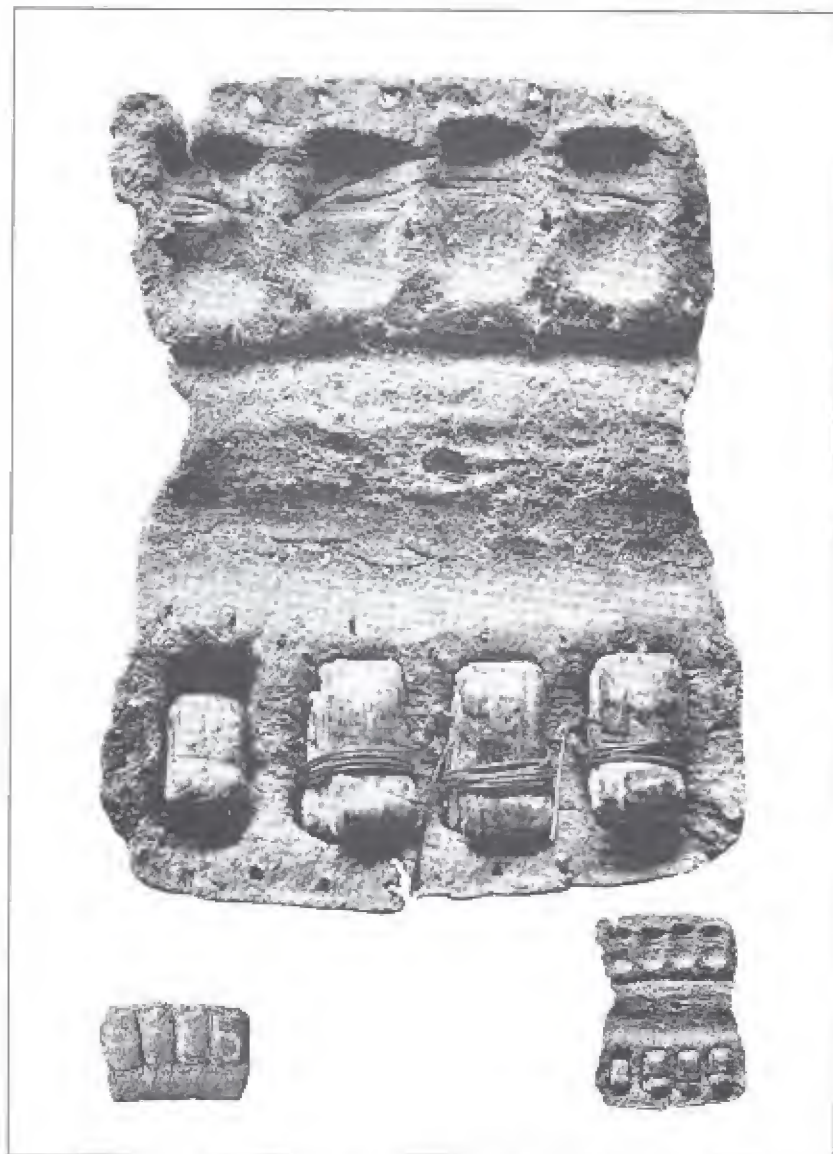
It seems reasonable to suppose that it is merely by chance that rabbinic literature has preserved only one view, namely that the all-encompassing ethical principle of the Torah is love of man. It is even possible that the other point of view, which marches under the banner of two great principles, did not find expression in the rabbinic sources that have come down to us simply because of the great authority of Rabbi Akiva. He followed the line of those who taught that love of one's neighbor includes love of the Creator.

## Conclusion

If we knew more about the streams of Jewish thought during the Second Commonwealth, the picture we have pieced together would probably be more straightforward and complete. We have dealt with two interconnected ideological and literary phenomena. The first of these is the concept that all the commandments of the Torah can be subsumed under one all-inclusive principle, or perhaps two. Those who said "one principle" pointed to "You shall love your neighbor as yourself" — the Golden Rule. Those who said "two principles" pointed to "You shall love the LORD your God" and the principle that is worded like it, "You shall love your neighbor as yourself."

The second phenomenon is the notion that all the commandments in the Torah are embedded in the Ten Commandments, which must have led to the idea that the last five of those commandments are summed up in the command to love one's neighbor. I think it likely that this idea was at one time far more current than we might be led to believe if we were to rely only on the sources that have come down to us. No doubt the idea lost ground because of the danger that the Decalogue might be overvalued at the expense of all the other commandments. The notion that all the commandments are inherent in the Decalogue probably originated both in the nature of the matter and the general tendency of Judaism, for we have a similar idea in the

(continued on page 15)



An enlarged view of the interior of a first-century C.E. head te-filin from Qumran, which was discovered in 1968. Three of the four tiny parchment slips are still folded and tied in their original compartments. The te-filin is shown at actual size at the lower right; at the lower left it is shown before opening.

In Jesus' time, unlike today, such head te-filin commonly contained the Decalogue. In this case, the second slip from the left was found to contain the text of Deuteronomy 5:1-21.

(See "Jesus and the Oral Torah: te-filin," JP, May 1988.)

(Courtesy of the Israel Department of Antiquities and Museums)



A passage in *Sefer Pitron Torah*, a medieval miscellany dealing with Leviticus 19, the Holiness Chapter, buttresses the conclusions arrived at in the adjoining article. If we could be sure that this passage is based on older, ancient material, and that it was not influenced by the New Testament, the area of conjecture in our conclusions would shrink, or perhaps vanish altogether.

The critical passage reads as follows:

The verse "You shall love your neighbor as yourself" is the general principle underlying all the negative commandments addressed to the individual. So long as you love your neighbor as yourself, you will obey "You shall not take the name of the LORD your God in vain" and "You shall not murder" and "You shall not commit adultery" and "You shall not steal" and "You shall not bear false witness" and "You shall not covet." You will have obeyed all the commandments of that sort. This is what the sages said: "All the commandments in the Torah are based on two verses. One is, 'You shall love the LORD your God'; and the other is, 'You shall love your neighbor as yourself.'" Two hundred and forty-eight positive commandments are founded on love of God; for whoever loves God and loves his neighbor will perform them. And all the negative commandments are based on love of one's neighbor, for as long as you fulfill that commandment you will be obeying all the negative commandments. It includes the stranger, of whom the Torah says, "You shall have one law for the stranger and the citizen." That is why the sages taught: "Do not do to others what is hateful to you."

The doctrine of the two great principles is one of the central motifs of this midrash. Even though the doctrine is compatible with the rabbinic world view, we have not yet found it enunciated so explicitly in ancient rabbinic literature. The idea does appear in other Jewish sources of the Second Commonwealth, and as Ephraim E. Urbach, who published *Sefer Pitron Torah* in 1978, quite rightly points out, it is also referred to by Jesus in Matthew 22:34–40 and parallels.

It is possible that the author of this late midrash was indirectly influenced by what Jesus said, but I find it unlikely. For example, this midrash links "You shall love your neighbor as yourself" with the second half of the Decalogue, while nothing in Jesus' words suggests such linkage. However, this idea is not only found elsewhere in the New Testament, but also in the Jewish source underlying *Didache*, chapters 1–6.

Even if we are willing to assume that *Sefer Pitron Torah* incorporates an ancient midrash

# Sefer Pitron Torah

which somehow has not been preserved in other rabbinic sources, we must grant that this is not the midrash in its original form. The text before us contains an interesting innovation. The author claims that the first general principle — love of God — includes all the positive commandments; while the second principle — love of neighbor — encompasses all the negative commandments. This idea is based on the assumption that love of God is a positive command, whereas the love of one's fellowman is grounded essentially on not behaving badly towards him. I find it difficult to accept that this idea was at one time part of the original midrash.

Nevertheless, it is possible that the idea of equating the two great principles with the positive and negative commandments respectively arose at some intermediate stage. It is a fact that all the commands in the second half of the Decalogue begin with the word *lo'* ("you shall not"). Furthermore, the command to love one's neighbor was already thought of during the Second Commonwealth as the essence of the second half of the Decalogue, in which sense it is quoted in *Sefer Pitron Torah*.

It was adherence to this idea that impelled the author of this midrash to add the third commandment ("You shall not take the name of the LORD your God in vain") to the five commandments of the second half of the Decalogue, even though it does not belong with them. After all, it too is a negative command beginning with *lo'*. Consequently, even though this text probably represents the reworking of a much older midrash, it is difficult to reconstruct the stages of that editing process.

In any event, the *Sefer Pitron Torah* passage fills a lacuna in our knowledge, and strengthens the conclusions we have arrived at on the basis of other evidence. For example, one is struck by the fact that this midrash ends by quoting Hillel's version of the Golden Rule verbatim. However, despite the valuable new information provided by the publication of this hitherto unknown text, we still lack evidence for the development of the idea that "You shall love the LORD your God" is the summation of the first half of the Decalogue.

– David Flusser



# The Holy Spirit in the Hebrew New Testament



Ray Pritz received his M.A. and Ph.D. from the Hebrew University of Jerusalem, where he also lectured for three years. His doctoral dissertation, entitled *Nazarene Jewish Christianity*, was published by Magnes Press, the publishing house of the Hebrew University.

Dr. Ray Pritz, head of the Bible Society in Israel, looks at another of the challenges faced by the Society's translation committee in rendering the synoptic Gospels into modern Hebrew.

by Ray Pritz

**G**ender is a highly important part of the grammar of many languages, and one must know a noun's gender in order to use the correct form of its modifiers.

Masculine, feminine and neuter genders exist in English, but the designations are usually intrinsically obvious. For example, mother, sister, aunt and cow are feminine, while father, brother, uncle and bull are masculine. There are a few exceptions, and one may refer in English to a ship, a country or the moon as "she," but it is more a matter of personification than rules of grammar. Hebrew differs from English in that there is only masculine and feminine. Grammatically, nothing can be an "it" in Hebrew but always must be a "he" or a "she."

## Plural Endings

If you happen to know the plural of a Hebrew noun, its plural form usually will tell you its gender. Masculine nouns generally receive the masculine plural ending *IM*, as in בָּנִים (*ba-NIM*, sons) or עֲצֵים (*e-TSIM*, trees), while feminine nouns generally receive the feminine plural ending *OT*, as in בָּנוֹת (*ba-NOT*, daughters) or בְּרִיתוֹת (*bri-TOT*, covenants). However, there are plenty of exceptions: for example the plural of father is אֲבוֹת (*a-VOT*, fathers), while the plural for woman is נָשִׁים (*na-SHIM*, women).

To make things a bit more complicated, some words can carry both genders in the Bible, such as שֶׁשֶׁשׁ (*SHE-mesh*, sun), דֶּרֶךְ (*DE-reh*, way), כֶּרֶם (*KE-rem*, vineyard), חֲצֵר (*ha-TSER*, courtyard) and רוּחַ (*RU-ah*, wind or spirit).

It is this last word, *RU-ah*, which caused some lengthy discussions among the editors of the Bible Societies' annotated Hebrew New Testament. The 1976 translation of the United Bible Societies had followed general usage in treating *RU-ah* as a feminine noun. This, of course, meant saying "she" in many places where the Greek New Testament says "it," since the Greek word for spirit or wind, πνεῦμα (*pneuma*), is neuter.

## Holy Spirit as "She"?

For theological rather than linguistic reasons, some members of the committee were disturbed at referring to the Spirit of God as "she" in Hebrew. They argued that since the Bible consistently speaks of God as "he," the Spirit of God should be referred to in the same gender. The ambivalent gender of the word *RU-ah* in Biblical Hebrew would allow this.

In response to the suggestion to render the gender of *RU-ah* as masculine, research was done in several areas, one of which was modern Hebrew usage. All dictionaries of modern Hebrew agreed that *RU-ah* is viewed as a feminine noun, although they did not relate to the specific problem of רוּחַ אֱלֹהִים (*RU-ah e-do-HIM*, the Spirit of God) or רוּחַ הַקֹּדֶשׁ (*RU-ah ha-KO-desh*, the Holy Spirit).

The committee then went to the Hebrew Scriptures, where it was found that *RU-ah* is treated as both masculine and feminine. In fact, in one particularly interesting verse, I Kings 19:11, the wind which Elijah saw at Horeb is described as רוּחַ גְּדוֹלָה וְזָקָה (*RU-ah ge-do-LAH ve-ha-ZAK*, a great and powerful wind), using one feminine and one masculine adjective to modify it.

The more important question, however, was how the Hebrew Scriptures refer to



# The Intricacies of Hebrew Gender

**G**reek, like English, has three genders — masculine, feminine and neuter, while Hebrew has only masculine and feminine. There does not seem to be any logic as to whether a Hebrew noun is masculine or feminine — the language simply developed that way.

"Land" is feminine, but "field" is masculine; "mountain" is masculine, but "hill" is feminine; "bed" is feminine, but "table" and "chair" are masculine; "month" is masculine, but "year" is feminine; "lamp" is masculine, but "lampstand" is feminine. The word for tree is masculine, but various kinds of trees can be either masculine or feminine: olive trees and cedar trees are masculine; fig trees and acacia trees are feminine. Sometimes synonyms can be of different gender: one word for wall, קִיר (*kir*), is masculine, while another, חֹקֶה (*ho-MAH*), is feminine.

One could go on enumerating, but these examples amply illustrate the random distinction Hebrew makes between masculine and feminine.

— David Bivin

the Spirit of God. Most references to the Holy Spirit give no indication of gender since the word *RU-ah* appears as an object with no modifiers, as in Psalm 51:13, "Do not take your Holy Spirit from me." It was found that in the more than thirty places where the gender of God's Spirit is indicated, it is feminine about eighty percent of the time.

It was decided that the modern Hebrew translation of the New Testament should not try to improve on the grammar — or theology — of the Hebrew Scriptures. The Spirit of God therefore remains in the feminine gender. **JP**

## Master and Disciple

(continued from page 5)

one further indication of his treachery.

A sage often went to visit a disciple who fell ill. When one of Rabbi Akiva's students became sick, Rabbi Akiva went to the student and sprinkled water on his floor to settle the dust. The student subsequently recovered and ascribed it to the care of his master (Babylonian Talmud, Nedarim 40<sup>a</sup>). Similarly, it is related that when Rabban Yohanan ben Zakkai found out that his student Rabbi Eliezer ben Hyrcanus suffered from hunger, "he stood up and rent his clothing" (Avot de-Rabbi Natan 13, Version B).

The master's ultimate expectation was that each of his disciples would "be proficient in the teaching of his master ... draw up his master's teachings and offer them to others to drink" (Babylonian Talmud, Yoma 29<sup>b</sup>). **JP**

## Glossary

**B.C.E.** — abbreviation of "Before Common Era," corresponding to B.C. in Christian terminology.

**C.E.** — abbreviation of "Common Era," corresponding to A.D. in Christian terminology. JERUSALEM PERSPECTIVE uses B.C.E. and C.E. in articles by Jewish scholars.

**ma'amadot** — (מַעֲמָדוֹת, *ma'a-ma-DOT*) delegations of representatives — priests, Levites and ordinary Israelites — sent to Jerusalem from twenty-four local districts in turn to offer sacrifices in the Temple. They served together with twenty-four parallel divisions or *mishmarot* of priests. The term now refers to a series of extra-liturgical prayers and extracts used daily in the synagogue.

**midrash** — (מִדְרָשׁ, *mid-RASH*) literally an enquiry or investigation, but as a technical term it refers to an exposition of biblical text. The term also can be applied to a collection of such expositions or, capitalized, to the whole midrashic literature written

during the first millennium.

**Restoration of Zion** — the return to Jerusalem of the Jewish exiles in Babylonia during the days of Zerubbabel, Ezra and Nehemiah (5th–6th centuries B.C.), accompanied by the rebuilding of the Temple. The term שִׁיבוֹת צִיּוֹן (*shi-VAT tsi-YON*, the return or restoration of Zion) is taken from Psalm 126:1.

**Second Commonwealth** — a synonym for Second Temple period, literally the period from the rebuilding of the Temple (536–516 B.C.) to its destruction by the Romans in 70 A.D. However, the term usually refers to the latter part of this period, beginning with the Hasmonean Uprising in 167 B.C. and often extending to the end of the Bar-Kochba Revolt in 135 A.D.

**tannaic** (tā-nā'ik) — pertaining to the Tannaim (תַּנַּיִם, *ta-na-IM*), sages from Hillel (died c. 10 B.C.) to those of the generation after Rabbi Yehudah ha-Nasi (c. 230 A.D.), the compiler of the Mishnah.



# תנ"ך — ta·NAK: Prophets

## Lesson 26

by David Bivin

The second letter of תנ"ך (ta·NAK), the Hebrew acronym for the Jewish Bible, is נ (nun). We learned this letter, the symbol for the Hebrew "n" sound, in Lesson Thirteen. Under the nun is a pa-TAH, one of the Hebrew vowel symbols representing the "a" sound, as in "father."

The נ of the acronym תנ"ך stands for נביאים (ne·vi·IM, Prophets), referring to the second section of the Hebrew Scriptures. Remember that תנ"ך is made up of the first letters of the Hebrew names for the Jewish Bible's three divisions: תורה (to·RAH, Torah, Pentateuch), נביאים (ne·vi·IM, Prophets) and כתובים (ke·tu·VIM, Writings).

נביאים is the plural of נביא (na·VP), which appears 167 times in the Hebrew Scriptures. The plural, ne·vi·IM, appears almost as frequently — 148 times. However, in the ta·NAK, the word ne·vi·IM never occurs in the sense of Prophets, the second section of the Hebrew Scriptures. That is a sense that developed after the ta·NAK was written.

## Biblical Organization

Many Christians are unaware that the books of the Jewish Bible are organized differently than those of the Christian "Old Testament."

The first five, which comprise the Torah, are in the same order in both collections: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The Prophets, however, include historical works such as I & II Kings and not just the works of prophets such as Isaiah and Jeremiah. The twenty-one books in this section are arranged as follows: נביאים ראשונים (ne·vi·IM ri·sho·NIM, the former prophets) — Joshua, Judges, I & II Samuel, I & II Kings; נביאים אחרונים (ne·vi·IM a·ha·ro·NIM, the latter prophets) — Isaiah, Jeremiah, Ezekiel and the twelve Minor Prophets.

The Writings or Hagiographa consists of an assortment of thirteen poetical and historical works: Psalms, Proverbs, Job, The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah and I & II Chronicles, in that order.

## The Prophets

When Jesus said, "Do not think that I have come to destroy the law or the prophets" (Mt. 5:17), that was a Hebraic way of saying, "Do not think that I intend to misinterpret the Torah [the Pentateuch] or the Prophets" (see "Preview: *The Jerusalem Synoptic Commentary*," JP, March 1988). In other words, Jesus was referring to the first two divisions of Jewish Scriptures.

Many translations such as the *Moffatt Bible*, the *New English Bible* and the *Amplified Bible* fail to recognize that Jesus was referring to divisions of the Scriptures and not literally to a group of prophets. These translations therefore do not capitalize the word "prophets," although they do capitalize "Law."

## Two-fold Division

One finds the same two-fold division of Torah and Prophets in Jewish sources of the Second Temple period, such as the prologue to the Greek translation of Ben Sira. The first division is also sometimes personified as "Moses," who traditionally is said to have authored the first five books of the Bible, resulting in the phrase "Moses and the Prophets" (Manual of Discipline 1:3).

When Jesus taught the two Emmaus disciples what the Scriptures had to say about the Messiah, he began, according to Luke 24:27, with Moses and the Prophets. In the parable about Lazarus (Lk. 16:19–31), the rich man begs Abraham to send Lazarus to warn the rich man's brothers so that they won't also end up in Gehenna. Abraham refuses the request, asserting that "Moses and the Prophets" are just as persuasive as someone who has come back from the dead.



In the time of Jesus, the Holy Scriptures could be referred to by mentioning only the first or first and second of its three divisions, because not all portions of the Scriptures were considered to have the same degree of authority. The five books of Moses carried more weight than the other two divisions of the Scriptures, and were read publicly in their entirety during a three-year cycle of Sabbath readings in the synagogue. Of the Prophets only portions were read publicly in synagogue services, while the Writings or Hagiographa, the third division of the Scriptures and the least authoritative of the three, was not read publicly at all in the synagogue (Mishnah, Shabbat 16:1).

The three-fold division, including the Writings, also is mentioned in the New Testament (Lk. 24:44), where Psalms, the most-read and loved book of the Writings, is used synecdochically for "Writings." JP

#### **The Decalogue and the New Testament** (continued from page 10)

statement that all the essentials of the Torah depend on the Holiness Chapter, or on the two great principles, or even on the one great principle to love one's neighbor.

This survey leads to the conclusion that during the Second Commonwealth there existed a homily based upon the last five of the Ten Commandments, accompanied by the verse "You shall love your neighbor as yourself." It is clear that this homily was the product of a specific religious approach, close to that of Hillel the Elder and of Rabbi Akiva. We may safely assume that in accordance with the anthropocentric standpoint which characterized Hillel and his school, the norm of loving God is included in the norm of loving one's neighbor. JP

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#### **Transliteration Key**

<b>Hebrew &amp; Aramaic</b>	א — p	ס, ש — e (like e in net)
<b>Consonants</b>	אָ — f	ס, ש — i (like i in eki)
כ — ts (like ts in nets)	ק — k	ס, ש, שׁ — o (like o in bone)
ג — b	ר — r	ס, ש — u (like u in flu)
ד — v	שׁ — sh	ס — e (silent, or as short as e in happening, or as long as e in net)
ה — g	ז — s	
ו — d	ט — t	
ז — h (or silent)	The form of the letter at the end of a word.	
ח — v		
ט — z		
י — h (voiceless guttural)		
כּ — l		
כֹּ — y (or silent)		
ק — k		
כֶּ — k (like ch in the Scottish loch)		
ל — l		
מ — m		
נ — n		
ס — s		
צ — c (voiced guttural)		
	<b>Vowels</b>	<b>Diphthongs</b>
	The ס is used here as a point of reference.	ס — ai
	ס — a (like a in father; rarely like o in bone)	ס — oi
	ס, ש — u (like a in father)	ס — ui
	ס — e (like e in net, or e in hey, or somewhere in between)	
		<b>Greek</b>
		Greek words are transliterated according to the Society of Biblical Literature system.

#### **Suggested Discussion Questions**

1. Do you think "You shall love your neighbor as yourself" adequately summarizes all biblical commandments, all the Ten Commandments, or the second half of the Decalogue? Is it helpful to attempt to summarize the Torah, God's instruction, in a single statement? Is there a clearer or more concise way of stating God's will?
2. Do you think that "You shall love your neighbor as yourself" is really the equivalent of the Golden Rule?
3. Where else in the New Testament do we see examples of the "Two Ways" concept? Are these passages related to the two great summaries of Torah?
4. Do you find that "You shall love your neighbor as yourself" or "Do unto others as you would have them do unto you" helps you to understand and obey God's will? Or is it more helpful to have God's will spelled out in specific commandments such as "Honor your father and mother," "Do not hold back the wages of a hired man overnight" (Lev. 19:13), "Do not reap to the very edges of your field" (Lev. 19:9)?
5. How would referring to the Holy Spirit as "she" affect your understanding of God?
6. Can "she" be a legitimate expression of the nature of the Holy Spirit or God? Is it even valid to discuss the gender of God?
7. In what ways was Jesus similar to the typical first-century Jewish sage portrayed in the article "Master and Disciple"? How was he different?
8. Rabbinic works have much to say about serving a master and serving Torah. What did Jesus teach about such service?

For information about how you can start or join a synoptic discussion group, please write to International Synoptic Society, P.O. Box 31822, 91317 Jerusalem, Israel.



# International Synoptic Society

**T**he International Synoptic Society supports the Jerusalem School of Synoptic Research by serving as a vehicle through which interested individuals can participate in the School's research.

The Society raises financial support for publication of the Jerusalem School's research, such as the *Jerusalem Synoptic Commentary*; facilitates informal discussion groups focusing on the synoptic Gospels; sponsors student research assistants and other volunteers who work with the Jerusalem School.

Annual membership in the Society is: Regular US\$100–\$300; Fellow \$300–\$500; Sponsor \$500–\$1000; Patron \$1000–\$5000; Lifetime membership \$5000 and over. Membership dues can be paid in monthly or quarterly installments, and in any currency.

Members of the Society are entitled to unique privileges such as pre-publication releases of *Commentary* materials and free subscription to *JERUSALEM PERSPECTIVE*. They also receive a beautiful certificate of membership, and three times each year a Hebrew reconstruction and English translation of one of the stories in the conjectured biography of Jesus. Major publications of the Jerusalem School will be inscribed with Society members' names.

Checks should be made payable to "Jerusalem School" and designated "ISS." Members in the United States can receive a tax-deductible receipt by sending their dues via the Jerusalem School's U.S. affiliates: Center for Judaic-Christian Studies, P.O. Box 293040, Dayton, OH 45429; or Centre for the Study of Biblical Research, P.O. Box 5922, Pasadena, CA 91117.

## Synoptic Discussion Groups

Individuals who are interested in the continuing research of the Jerusalem School may augment their studies by participating in a synoptic discussion group coordinated by the Synoptic Society.

These groups meet regularly to exchange views on current research presented in *JERUSALEM PERSPECTIVE*. In addition, a group may decide to learn Hebrew together, share study resources or pursue its own Gospel investigations.

Attendance is open to everyone. Since the discussion groups are not formally linked to the International Synoptic Society, membership in the Society is not a requirement for attending or leading a group.

This issue's Suggested Discussion Questions can be found on page 15.

# The Jerusalem School

**T**he Jerusalem School of Synoptic Research (מכון ירושלים לחקר האתגולות הסיופיות) is a consortium of Jewish and Christian scholars who are studying Jesus' sayings within the context of the language and culture in which he lived. Their work confirms that Jesus was a Jewish sage who taught in Hebrew and used uniquely rabbinic teaching methods.

The Jerusalem School scholars believe the first narrative of Jesus' life was written in Hebrew, and that it can be successfully recovered from the Greek texts of the synoptic Gospels. The School's central objective is to retrieve the original biography of Jesus. This is an attempt to recover a lost document from the Second Temple period, a Hebrew scroll which, like so much Jewish literature of

the period, has been preserved only in Greek.

As a means to its objective, the Jerusalem School is creating a detailed commentary on the synoptic Gospels which will reflect the renewed insight provided by the School's research. Current research of Jerusalem School members and others is presented in the pages of *JERUSALEM PERSPECTIVE*, the School's official voice.

The Jerusalem School was registered in Israel as a non-profit research institute in 1985. Its members are Prof. David Flusser, Dr. Robert L. Lindsey, Prof. Shmuel Safrai, David Bivin, Dr. Randall J. Buth, R. Steven Notley, Dwight A. Pryor, Halvor Ronning, Mirja Ronning, Chana Safrai and Dr. Bradford H. Young.

